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Men and Methods of South Africa.

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The Political Situation.

A HALF century ago, British statesmen were generally agreed that Africa was useless. During the sixties, an investigating committee from the House of Commons, reported that the settlements on the West Coast were costing more than they were worth. During the seventies many eminent Englishmen urged the abandonment of the whole of South Africa except a coaling station at the Cape. But during the eighties the "scramble" for the Dark Continent began. British statesmen were then eager to hold what they had so recently under-rated, and in the partition which determined the "spheres of influence," the British Empire secured the lion's share.

'Tis true, that French Africa boasts the greater mileage but the "British flag is over practically all of Africa that is habitable by whites and that pays dividends." In accounting for the rapidity of the spread of British control W. T. Stead gives it as his opinion that one of the primary causes is the fact "that England alone among the European nations carried to Africa the principle of religious liberty, conjoined with religious propoganda." In analyzing the situation, he finds three forces at work to produce British Africa: British conquest, British trade and British missions. Of the three, Mr. Stead gives first place to missions. Every where they have been the pioneers of Empire. "British frontier has advanced on the stepping stones of missionary graves. Deduct the missionary from the sum total of forces which have colored the African map red from Table Mountain to the Zambesi, and the Empire disappears."

It is the southern extremity of the bulky continent that Great Britain regards as the most important section. When Henry M. Stanley was asked to predict the future of Africa, he hesitated to do so because of her many grave problems and uncertain factors, yet on one point he was clear—"The most marked advance during the next century will be in South Africa." Its climate is delightful and its wealth in gold and diamonds unbounded. It seems possessed of all the advantages necessary to the fullest expansion and railways, telegraph and ocean-liners connect it with the centers of civilization.

This splendid domain from Cape Town to Lake Tanganyika is all British with the exception of the German Protectorate over the undeveloped region to the southwest, Damara and Namaqualand, and the

narrow strip of Portuguese territory that separates the Transvaal and Rhodesia from the sea. While man has defined these spheres" of influence" in South Africa, they are not bounded by scientific frontiers. Nature has not divided this country and sooner or later the entire territory will be recognized as a unit.

The cape was originally discovered by the Portuguese but first colonized by the Dutch in the middle of the seventeenth century. For a hundred years it was little more than a coaling station with great undeveloped possibilities lying behind it, but since coming into the possession of the British in 1806, Cape Colony has continually extended her frontier northward until its title has become a misnomer. Natal, with its 180 miles frontage on the Indian Ocean, was first colonized by the English in 1824 and after a brief struggle involving Boers and native Zulus the governor of the Cape annexed it. Between the Cape and Natal lies Basutoland a mountainous region, well watered and rich in grain and cattle. It is held as a sort of native reserve subject to the control of a British Commission.

West and north of Natal lay the Orange Free State and the Transvaal recently the scene of the bitter hostilities between Britain and Boer. Years of residence side by side served rather to intensify than modify, the stubborn antagonism between these determined peoples. With the British in the ascendency, it is hoped that the principles of democracy will triumph here as in Australasia and the largest possible civil and religious liberty be guaranteed to her people.

West of the Transvaal stretches Bechuanaland and to the north of this lies Rhodesia, bearing the name of one of the most commanding personalities of the age and one of the leading factors in the making of the new Africa. Sent to the Cape in the hope that he might throw off the consumption, Cecil Rhodes made himself master of the political and commercial situation in spite of weakness and declining health. While studying the political problems, he devoted much time to the race question—which Stanley considered the worst danger to be feared there,—and yet he found time to organize gold mining corporations and to keep controlling influence in the provincial parliament and to direct military force for the protection of the mines. The outcome of this military enterprise was the possession of Matabeleland, but the brilliant success resulted in disastrous defeat in the Transvaal when the Imperial authorities were compelled to interfere and place the armed forces of the Mining Company in the hands of governmental authority. But even after having been deprived of office, Rhodes was still master of the situation for the natives had confidence in him and accepted the peace treaty on his guarantee. It is due to his enterprise. that British control was extended to the Zambesi, for when the government refused to capitalize the company that would enable him to do this, he put his own money into it and secured the help of others who were inspired by his enthusiasm. But while "South Africa is chiefly famous as the pedestal of Cecil Rhodes," the road from the Cape to the Zambesi alone which he marched to empire, was opened by Robert Moffat the missionary and extended by his successor, John Mackenzie.

LONDON MISSIONARY SOCIETY.

The honor of sending forth the first missionaries to South Africa belongs to the Dutch. When Holland came into possession of the Cape in 1652 the whole of the district was inhabited by the Hottentots, a degraded, despised race. Within the first century of Dutch supremacy, the people of Amsterdam applied to the Moravian church to send out missionaries to his down-trodden people, and one George Schmidt offered himself and began work. But fearless and courageous as he was, he could not withstand the opposition of those who feared that colonial interests might suffer if the Hottentots were instructed and enlightened. It was

the old story of the silversmith and the coppersmith doing much evil. The work was abandoned and not resumed for almost a half century but even after so long a time, traces of Schmidt's work remained—a ruined wall, a pear tree bearing fruit, a Dutch New Testament and one old woman whose treasure it was.

With the opening of the ninteenth century the London Missionary Society took up the work and sent out a devoted band led by the Rev. Dr. Vanderkemp a man of scholarly attainments and great courage. He and his fellows attempted to evangelize Hottentots, Kaffirs and Bushmen. None of these missions fulfilled the desires and expectations of their promoters, and yet it was by means of these that the Namaquas, Griquas and Bechuanas became known to the Christian world and it was from these that the first missionaries advanced to the Orange River country. The way was thus prepared for the eminent and successful "Hero of Kuruman,"

Robert Moffat.

Scotland gave this man to the world. One of her godly homes sheltered his youth. His father was such a man as Burns describes,

"Who mixes a' wi' admonition due,
Their master's and their mistresses command
The younkers a' are warned to obey,
An' mind their labors wi' an eyedent hand,
An' ne'er, though out o' sight, to jauk or play:
An' oh, be sure to fear the Lord alway!
An' mind your duty duly, morn an' night!
Lest in temptation's path ye gang astray,
Implore his counsel and assisting might:
They never sought in vain that sought the Lord aright."

Both the father's admonition and example imprint themselves upon the boy's life. His mother took even greater pains to instruct the lad. She was, indeed, a Lois, who had set her heart upon his knowing the Scriptures and one of the formalitive influences of his life was the promise she exacted from him that he would read his Bible every morning and evening. When he hesitated to commit himself, she took him by the hand and holding his eyes with her own, said, "Robert you will promise me to read the Bible, more particularly the New Testament and most especially the Gospels—those are the words of Christ himself and there you cannot possibly go astray." "Yes, mother," he replied, "I make you the promise." He kept it, too, not reluctantly but heartily and gladly.

His mother, too, took great interest in the missionary enterprises of the day and would read aloud from such books and papers as she could command, descriptions of their labors in heathen lands. The word did not return void. But how seemingly trivial are the events upon which life purposes turn sometimes!

It was a bill--poster after all, that God used to arrest the lad's attention and bring him to a decision; but all his life training hitherto—his father's example, his mother's instruction, his pastor's counsel had prepared him to stand upon that bridge at Warrington that quiet summer evening with eyes riveted upon two headlines on a poster: LONDON MISSIONARY SOCIETY. REV. WILLIAM ROBY OF MANCHESTER. Those two lines changed his life course. They "made him another man," to use his own words. An entire revolution took place in his plans and purposes and he at once determined to spend his life among savage tribes. He never swerved from that resolution although his friends said that "his brains were turned." He admitted it but added, "they are turned the right way."

Moffat's education was quite limited. When but a lad of ten, he ran off to sea, and afterward with his parent's consent, made several voyages and had a number of hair-breadth escapes. Six months more at school where he picked up some knowledge of geography and astronomy and then apprenticeship. His master was a gardener, exacting but just, his work was hard and his food scant, but even under these adverse circumstances he found or made opportunity to add to his store of knowledge, a little Latin and some mathematics, and to develop some skill of the violin and some muscle at the

smithy. Through a craving to learn something from every one, and from everything with which he came in contact, it seemed that God was preparing him for the various and varied duties of his life work.

Completing his apprenticeship in 1812, he found employment as gardener in the Earl of Moray's gardens, and later he accepted a situation across the Tweed. Thus was he being led nearer and nearer to the bridge where was posted the placard that would change the current of his life. After offering himself to the London Missionary Society he took service at Dukinfield where he remained nearly a year before the Directors decided to accept him. It was during this year that he won the love of his employers' beautiful daughter, Mary Smith, who for more than fifty years shared the vicissitudes of his career.

But a few busy months intervened between his appointment to Namaqualand and the sailing of the *Alacrity* bound for Cape Town. He reached the Cape in January, 1817, but was detained in the colony for some time while waiting for permission from the government to proceed to his post. Moffat busied himself in mastering the Dutch language, and in gaining such practical knowledge of men and affairs as he could pick up in the city. At last the long journey, through an almost trackless desert, began, over dreary wastes of burning sand, famished and parched with thirst, with hyena and lion and more savage Bushmen hovering near. Two hundred miles from the abodes of civilized men would bring this boy of twenty years to the Kraal of that notorious Hottentot, chief Africaner, who was the terror of the whole region. Offended or wronged by the Boers, he kept up an incessant, relentless war. He was a man to be feared—a terrible foe and a price was on his head. As Moffat neared his boundaries, he was warned by the farmers that he would simply be a target for African boys, that his skin would serve as a drum-head and his skull as a drinking-cup. Yet notwithstanding these direful predictions, Moffat kept steadfastly to his determination to proceed directly to Africaner, for to him he had been sent.

In January, 1818, he reached the Kraal and while his reception was not cordial yet the chief ordered a hut prepared for him and Moffat was soon cheered by noticing Africaner's interest in the story of the cross, and the same gospel that transformed Saul into Paul changed this South African monster into a meek and lowly follower of Jesus. A singular friendship sprang up between him and Moffat. It was this Hottentot that nursed him through the fever, and that accompanied him on his journey, even risking arrest as an outlaw when Moffat thought it necessary to go to Cape Town. It was while on this trip that Moffat was appointed to the Bechuanas, which appointment he accepted with Africaner's consent. The faithful friend expected to move his tribe near to his beloved teacher, but death came to the chief before the proposed removal took place.

Before entering his new field, Moffat was joined by his affianced bride and their marriage was solemnized in December, 1819. Together they journeyed beyond the Orange River to Kuruman to settle among a people who seemed to have no idea of God or of worship. For years, they labored without a sign. It was most discouraging and Moffat seemed ready to give it up, but his wife said: "Take courage, the gospel has not yet been preached to them in their own tongue wherein they were born. We must not expect the blessing till you are able in their own language to convey it through their ear into their hearts." From that hour Robert Moffat was diligent and patient. To become proficient in the Sechwana language was his one purpose. After ten weary years, seemingly fruitless, the London Society talked of abandoning the station, but Robert and Mary Moffat were

certain that a change was coming and soon.

The awakening came, but so sudden was it, and with such power and intensity that even they were surprised. So long accustomed to stolid indifference, they were wholly unprepared for the Pentecostal scene that followed. They rejoiced with trembling and could but pray that having begun the good work He would carry it on, and they were more eager than ever to get the translation of Luke ready for the printer. It was finished in 1830 and eight years later the translation of the New Testament was completed. The task of printing was too heavy for the Cape Town presses and the Moffats returned to England hoping to get the work done promptly so that they might return to Africa at once. Not until '43, however, did they reach their home in Kuruman. Robert Moffat chafed over lost time and interrupted work but he lived long enough to see those wasted years in their true perspective. It was that trip to England that won Livingstone for Africa!

During the busy years that followed his return, Moffat continued his work of translation and at the end of thirty years of study and toil, he had placed God's book in the hands of the people of Central and South Africa.. Untrained for such an undertaking, subject to all manner of interruptions, under great disadvantages, he must first master the tongue and then reduce it to literary form. It would be difficult to estimate the cost of this work to Moffatt; but it would be quite impossible to measure its value to Africa.

After a half century on the Dark Continent, an overtaxed brain brought him, with his brave wife, back to England. They would gladly have mingled their dust with those whom they had led into the hope of the resurrection, but it was ordered otherwise and their declining days were spent amid the beauties of the Kentish hills. Surely this Knight "was sworn to vows of utter hardihood, utter gentleness and loving, utter faithfulness in love, and uttermost obedience to the King," and well does he and his heroic wife deserve a place in Africa's Temple of Fame.

John Mackenzie.

Again is South Africa indebted to Scotland. This time for the printer's boy, born amid the bleak hills of Knockando "by the solemn rolling Spey." Not until after he had been bound to the printers' trade did his soul's awakening come and with it the determination to go at once to some school of training for the ministry. His first application to the London Missionary Society for appointment to the foreign field was declined on account of his youth both in years and in Christian experience, nor was his master willing to release him from the three remaining years of his apprenticeship. A year later he was allowed to leave the office on account of ill health and almost at the same time the Society accepted him on probation and took direction of his studies at Bedford, and later, at Edinburgh.

It had been determined to send a band to South Central Africa, into the region which Livingstone's first journey across the continent had opened up. John Mackenzie was named for this field. It would seem that God had heard his prayer made years before, at the foot of a tree on the banks of the Lossie at Elgin : "Lord, send me to the darkest spot on earth."

June, 1858, found him and his young bride starting toward that "darkest spot." They were met at the Cape by Dr. Moffat and after a long, trying ox-wagon trip, the party reached Kurman, from which point the Mackenzies were to push on to the north to a "healthy spot" selected by Livingstone among the friendly Makololos.

The Transvaal Boers bitterly resented the opening up of Christian missions among the Bechuana tribes, knowing that their education would make it impossible to hold them as serfs. The prospect of a band traveling through the interior to the Zambesi was viewed with alarm and the Transvaal governor, acting on the claim

that the Treaty of '52 had given the interior of South Africa to his government, warned Moffat not to begin that journey. The forceful letters sent by Moffat and Mackenzie to the British government concerning the occupation of this field, were the first important steps toward coloring the map of South Central Africa British red.

After prolonged delay, Mackenzie was, at length stationed at Shoshong in Bamangwato where he devoted himself to work among the most powerful tribe of the Bechuanas for the next ten years. He was not only teacher and preacher, but builder as well. No easy task did he find it to train the natives to make brick and burn limestone, to fell trees and dress lumber, and the work liable to oft recurring interruptions because of wars and raids and invasions. The wide range of his activies and the variety of his relations to the people strengthened his hold upon them, and the nickname they gave him is best comment upon his masterful personality. He was known among them as "Taw." lion.

In 1867, came the announcement of the discovery of gold in the Bamangwato district and at once conflicting claims to the sovereignty were set up by various chiefs and by the Transvaal government. Mackenzie favored the claim of Macheng of Bamangwato and he tried to explain to him what an influx of gold-seekers would mean,—white men, whom he would be unable to govern and who were too far from their European governments to be controlled by them. He advised him to ask the British to send a representative to rule the whites and to share with him the profits of the gold fields. Thus early did Mackenzie begin the study of the problems of the races attracted to South Africa by the wealth of her mines; and it was his belief that the best solution for the native population would be the protection afforded by the British by the development of Bechuanaland through Cape Colony.

From this time on, Mackenzie was irresistibly drawn into politics for the sake of his mission work. He could not separate the religious life of these people from their civic, social and industrial interests. The expected "rush" did not occur. The heavy machinery required to develop the gold mines rendered them unprofitable at that time; but the question of European supremacy had been opened to the chiefs of Bechuanaland.

After a furlough in England, Mackenzie was charged with the establishment of a Seminary at Kuruman for the training of native teachers and preachers. This memorial institution was to bear the honored name of Moffat. Mackenzie was not only the Tutor of the Institute, but master mechanic as well for upon him was laid the added burden of securing material and personally directing the workmen to carry out the extensive and expensive plans of the Directors. These were among the busiest years of his life.

Yet at this time he was drawn into correspondence with British authorities on the difficulties growing out of the annexation of Griqualand West which included the diamond fields. All the troublesome questions of ten years before were raised again. An uprising against the whites forced Mackenzie to take up the political work for both native chiefs and white men looked to him for advice. He was of the opinion that neither of the old policies could longer be safely followed, viz, to conquer the natives, and having taken their lands, force them to withdraw or become laborers; or, to assign each tribe its own place under British protection. The first led to war and the second to the perpetuation of tribal relation and of heathen conditions. Mackensie urged that the future policy must do away with the clan by bringing the people directly under the British flag and yet "not in such manner as to degrade them." His suggestions seemed so good to Sir Bartle Frere that he urged him to accept the position of Commissioner, but Mackenzie refused to give up his missionary work at this time and the Directors did not ap-

prove of his directing the work through subordinates. Later he left his field to place the facts before the people of Great Britain to persuade to a South African policy which his friends feel might have prevented the horrors of the recent war. He was not successful. "The government was persuaded to adopt a form of imperialism which may not for years be applicable to South Africa, however, excellent its results may have been in Canada and Australasia."

When the government closed its doors to him to whom really belongs the honor of saving Bechuanaland to the British he again sought the mission field and spent the remaining years of his life at the obscure and difficult station of Hankey. There were many disappointments in John Mackenize's life. It seems that of every great policy or undertaking of his one might almost say, he labored but other men entered in.

Yet the summary of his life as given by his son entitled him to rank among statesmen: "he moulded the life of a whole tribe directly or through its great chief, Bamangwato; he exercised wide influence intellectually and spiritually over all Bechuana from the Moffat Institute; he was the first to force Great Britain to face her God-given task of controlling the destinies of the entire region from the Cape to Zambesi; he set forth from platform and pulpit, in magazine and volume, in newspaper and blue-book, the true policy of the British in relation to all the races of that vast region." And then to have gone back and done his best for one small, obscure community entitles him to rank among the faithful.

Free Church of Scotland.

Kaffraria is pre-eminently the "domain and glory to the Scotch Prebsyterian." Many denominations have entered the field but the greater portion of the work has been done by the Scotch Free and United Presbyterian churches and they have been blessed with magnificent results. The Kaffir stock of the Bautu family is sterling stuff. In him the white man, whether Dutch or British, has encountered a man as vigorous as himself. He is not so easily subdued as the Hottentot, and is not, like him, dying out. The Scotch began work among this people in 1822, and from the first has maintained a very high standard of living among native Christians. Special emphasis has been placed upon education and with most wonderful results.

Lovedale.

Lovedale, about six hundred miles north-east of Cape Town, leads all other South African institutions and has come to be the recognized type of the industrial mission—the model station. It is an adaptation of Duff's mission school in India, but the Kaffir's have responded to the idea much more enthusiastically than have the Hindus.

The school was opened in 1841 with nine Europeans and eleven natives. It was difficult at first to induce parents to send their children. They seemed to think the missionaries should pay them for the favor conferred. Yet, notwithstanding the discouragements, the school continued to grow. It was in 1855 that Governor Grey visited it and suggested the industrial feature. A few shops were equipped and the enterprise carried on in a limited way for some years. Much of the success of more recent times is due to the administration of Dr. Stewart whose name has been linked with the institution for the past forty years.

Lovedale sets for herself four objects: to educate a native ministry; to train native teachers; to teach the useful arts; to offer a general education. The directors declare, however, that their ultimate purpose is to establish Christian character, and they lay emphasis upon the religious instruction and spiritual atmosphere of the place. A dozen phases of intellectual and industrial training are offered; theological and normal training, farming, carpentry, wagon-making, black smithing, printing, domestic science, etc.

In the industrial department, the natives are on probation for six months.

If satisfactory, these 'prentices are indentured for six years. No one is allowed to be idle. If not otherwise engaged there is plenty of work in field and garden. The 'prentices are given board and lodging and a small wage, part of which is retained in trust until the end of their service. All tribes and races and denominations meet on equal footing at Lovedale to the number of about eight hundred. The Scotch Free Church sustains the school but sectarianism is not countenanced, nor any attempt made to weaken denominational loyalty.

Lovedale is justified of her children. Of the two thousand who have here received industrial or scholastic training, eighty per cent. have led exemplary useful lives. Then, too, many other like institutions owe their origin to her. The founding of

Blythswood

reads like a romance. The Fingu Kaffirs in Franskei were so in earnest to have a "Lovedale" in their own district that they—so lately from savagery—proposed to raise $25,000 for it. Their leaders talked it over on Captain Blyth's porch and then acted. They placed their money on the table and said "There are the stones—build." They builded Blythswood and have since largely supported it.

Governor Loch, of Cape Colony, wrote: "The results of industrial education have by the blessing of God transformed Kaffir tribes, then warlike, into industrious, progressive, peaceful citizens."

French Protestant Mission.

(See frontispeice)

Dr. Arthur T. Pierson is of the opinion that no story better illustrates the blessed results which follow missions among the tribes of the Dark Continent; and the method by which Africa is to be evangelized than the story of the French Mission in Basutoland. When Eugene Casalis landed at the Cape in 1829 with the representatives of the French Hugenots, he found that the tribe to which they had been sent was broken and scattered so that their pre-arranged plans had to be given up.

Before their field was determined upon, Casalis met a trader who told him of a chief who very much desired to have a missionary settle among his tribe. Casalis entered this open door and after a wearisome journey came to this little African "Switzerland" and met Chief Moshesh, a shrewd diplomat, brave warrior, noble man, humane and benevolent. He received him most cordially saying: "My heart is white with joy. Your words are great and good. It is enough to see your clothing, your arms, and the rolling houses in which you dwell to understand how much intelligence and strength you have. Remain with us. Instruct us. The country is at your disposal. We can go through it together and you can choose your place." This was the unwritten "charter of privilege" but the words of Moshesh was as good as his bond.

Together the tribe and the mission grew and together passed through some critical times. Moshesh was fighting for independence but the Boers on his west border were determined to absorb his little state. During the sixties the French Protestants were driven out. With heavy hearts, they snatched what they could to load the wagon which armed men had brought to assist them to escape. Among other things, they carried with them the church bell which "sounded all along as a funeral knell."

Yet within three years, Basutoland became a British protectorate, and the French missionaries returned expecting to lay again the foundations and rebuild. What was their joy to find that the native Christians had taken up the work and with God's blessing had been more successful in soul-winning than had they. At once, they set about to organize the movement and to give it direction, Soon native evangelists had thoroughly occupied the field, and today Basutoland is rated a vigorous, alert, prosperous, Christian country of 180,000 inhabitants,

one-sixth of whom have been educated under the missionaries of the Paris Evangelical Society.

Moshesh had said that the message about God seemed good but it was like an egg and he would wait to see what it would hatch out. He was satisfied with the results and was convinced that the message was not only about God but from God. Having experienced the blessings of Christianity themselves the hearts of these Sutus burned to carry the blessed tidings to others They learned that a large tribe on a bend of the Zambesi, speaking their language, were destitute of the Gospel, and the Sutus themselves proposed and planned and undertook an expedition which resulted in the

Barotsi Mission.

The Transvaal government opposed sending the natives alone, for fear that going as foreigners among the Banyai, they might stir up trouble on the frontier. Francois Coillard was requested to escort the little band. This devoted missionary, one of the heroes of African history, had been at work in Basuto for twenty years,

FRANCOIS COLLIARD,
The Apostle to the Barotsis.

CHRISTINA McINTOSH COILLARD.

Mrs. Coillard was a Miss Christina McIntosh, of Scotland, and her brave self-sacrifice was as notable as that of her husband. Most nobly she carried out her expressed purpose never to stand between her husband and his duty. "Wherever you have to go, be it to the end of the world" she said, "I shall follow you."

and his brave little Scotch wife for almost as long. They were just about to start on the long-planned for trip to Europe. After ten days praverful consideration, they unhesitatingly sacrificed their plans and resolutely set their faces to the northward. After an unsuccesful expedition to the land of the Banyais, they pressed on toward the Barotsi country, but Lobengula the chief of the Matabele tribe, refused to allow them to pass thro' his territory. They were arrested and held captive for several months. Arriving, at last, in the territory of Lewanika, this brutal chief while not driving them away, treated them so unkindly that Coillard's biographer says that "at his hands, they underwent the reality without the name of martyrdom." But none of these things moved them. They would leave the native catechists at the comparatively European settle

ments and themselves push out to a still most isolated post up the river. Advancing so, until they had a line of several stations behind them.

Together they toiled bravely on through fatigue and fever, discouragement and danger,—he at his teaching and preaching and training of hand and head and heart; she at her teaching and nursing and sewing and housework until her frail body refused to respond longer to the demands made by her energetic spirit. In October, '91, amid the untrodden forests by the blue Zambesi, she went quietly to sleep with the everlasting arms underneath.

With a faith and a courage truly sublime Francois Coillard toiled on alone and the next decade saw conditions greatly changed. Lewanika became the warm friend of the missionaries. So highly did he regard their instruction that he built huts for his sons near the station, and sent his daughters to live in Madame Coillard's home. The heir apparent became a Christian and indications show that Christianity is winning in Barotsi.

Already the harvest numbers 10,000 souls and no mission more richly deserves interest and support than this one that has set the pace for the native church. "Africa will eventually hear the Gospel from native ministers and the problems of climate and fever will have been solved."

Monmouth, Illinois.

King Khama, "The Good."

(See middle frontispeice.)

By Miss Hallie Q Brown, F. R. G. S. Wilberforce, Ohio.

KING Khama, and his five chiefs, Gofiwaman, Seisa, David, Tsima, Bathoen and his Indona (Chief Adviser) Sebele, came to England in 1898 on a great mission. They came from Bechuanaland, one of three Kingdoms under the British Protectorate.

It is called "Khama's Country" or "Banwato". When the London Missionary Society began its operations in Africa, Khama became a Christian. He has one wife and his son, Sekgoma, is heir apparent.

Khama has been so just and humane that he has won the title of 'The Good." His country is prosperous, his people peaceable. Their chief occupation is cattle-raising and agriculture.

I first met Khama and his suite at the country residence "Glencairn" of a Scotch family at Dalkeith Mid-Lothian. These men at once commanded your attention and respect. I heard them give addresses in Free Trade Hall, Manchester and later in the Great Queen's Hall, London, England. Vast audiences of cultured people gathered to hear these semi-civilized men. Sir John Willoughby, president of the only college in Khama's country, acted as interpreter. The Africans made a profound impression upon their auditors. This could be said especially of Khama. His deep, rich voice and well-modulated tones gave a distinct charm to his speech. Erect and stately, his bearing made him look every inch a King. Amidst the literati and nobility of Great Britain, Khama and his chiefs sat unperturbed. Their battle-scarred faces were stern but kindly The people marvelled at their calm dignity. Their native garb, so picturesque, had been discarded for European dress, which detracted somewhat from their strong personality.

The great city of London was to them a marvel. Still greater wonders were the people, their customs and pursuits. The proprietor of a large Pottery Plant in the "Black Country" made a half dozen China plates with Khama's face burned into them. For hours, this King with

child-like simplicity, sat gazing and wondering how his face became imprinted on the plate.

Khama and his party made large purchases at one of the mammoth shops in London. The manager assured them that the goods would be promptly delivered at their hotel. They gave each other significant glances, shook their heads and eyeing the manager with suspicion, hastily departed laden with numerous parcels The London "Daily News" commenting on this episode, said it was a sad commentary on the treatment accorded the African and showed his lack of faith in the Englishman.

The day came when Khama and suite were commanded to appear before Her Majesty Queen Victoria, at Windsor Castle. With gifts of ivory, wonderful furs and ostrich plumes, they stood before that Mother Queen and Khama told his story. "Khama, King of Bechuanaland, greets Victoria, Queen of England. For many days Khama and his chiefs have sailed over great waters to see and make obeisance to your Majesty. We heard much of your great country, of your good, kind heart. Many kings of power have bent their knee before thee. Now I, Khama, the least of all, salute thee. Since I feared God I have ruled my people with love and righteous judgment. The young warriors gave up the battle and the hunt. They left the dance to build the hut, to till the soil. Many cattle grazed the hills. Much mealies and Kaffir corn ripened in the sun. The land was filled with plenty. My people were very happy.

Cecil Rhodes and his Chartered Company came to my country. They bring much Boyaloa (strong drink) my young men drink. They like it! They forget to herd the cattle. The huts fall away. The fences are down. The fields lie waste. My young men die. My people say "There is no great White Queen for she would not let her sons make ruin in our land. We have come to beseech the great "White Queen ' not to let her son, Cecil Rhodes and his company, spread sadness and death in my country. I have finished." Her Majesty was deeply touched at his simple, but earnest story and gave her promise that the evil should cease in Banwato. The Queen returned the compliment of gifts. Portraits of her self, her castles and London, with a huge lantern to exhibit the same. When the use of the latter was explained Khama said "My people can say no more 'There is no great, White Queen." Then with the ease and grace of a courtier each man knelt and kissed the hand that had so long dealt justly and guided aright the Ship of State. These men whom the world called savage—semi-civilized barbarians had accomplished their mission, won a decisive victory.

They left the Castle, with its battlements and towers, with the light of joy and duty well done upon each dark visage. Shortly afterward the Queen, to her undying honor, commanded the Chartered Company to cease its operations and to withdraw from Banwato. Today no Boyaloa is sold, or used, in all King Khama's country.

CHARLOTTE MAKOME MANYE,
A pure blood Basuto girl in her native costume.

CHARLOTTE MANYE
In American costume. Educated at Wilberforce University.

MARSHALL MCDONALD MAXEKE
South African. Educated at Wilberforce University.

After graduating from Wilberforce University these two Africans returned to their native country, (product of mission work in South Africa) and are now engaged in mission work among their own people.

Charlotte Manye.

BY A CONTRIBUTOR.

A LITTLE more than ten years ago a Mr. Balmer, of England, went to South Africa and got together a band of native young men and women and formed them into a concert company. Among them was Charlotte Mokome Manye, a pure blood Basuto girl, descended from several generations of converted fore-parents. Shortly after reaching America she. with several of the young men, was induced to leave the company and to put herself under the missionary department of the African Methodist Episcopal church. In the fall of 1896 she and others entered Wilberforce University. From the very first she gave promise of what she has since proven herself to be. She really seemed to possess every quality necessary to a missionary career. She at once impressed all by her piety and constant wish toward complete consecration. Added to this was the earnestness with which she rallied all around her into zeal for foreign missions. She loved missionaries from all lands but herself chose to return to her own.

Her personality was a charming one. Possessing little or none of the extreme reticence usual to her countrymen, her genial, sunny ways made her easily the most popular girl in the school.

In 1901 Miss Manye graduated from the Scientific Course and sailed for South Africa. Owing to the congested condition of traveling facilities following upon the Boer War it took her eighteen months to reach her destination. She had already received a grant from the chief of the location and at once she opened school. All her efforts were the usual primitive ones of pioneer missionaries. The next year she was joined in marriage to a young man to whom she had become engaged in school, Rev. Maxeke, and together they enlarged the plan of the school, he assuming the principalship.

Their record is one of trials. Their only support so far is from the natives themselves and during the past two years material things have combined against them—a long-continued drought, a plague upon the cattle, and the introduction of coolie labor have reduced them time and again to severest straits. A few times slender contributions have gone from friends.

Instead of decreasing however, their

work has had wonderful results. Many have rushed in from the jungle begging to be taught the ways of the Gospel. The one brick building built by the natives in more prosperous days, is crowded to overflowing. They write their friends in America that just a little money would win all the Transvaal for Christ. Their loyalty to their Alma Mater prompted them to name their school Wilberforce and to give it to their own first-born and to a little one rescued from death (on account of being a twin)—names belonging to the family of one of their teachers, Prof. E. A. Clark.

Extracts from a letter written by Mrs. Charlotte M. Manye Maxeke.

Ramokhopas Location Dwaars River,
July 18, 1906.

"How I wish I could see you and tell you how happy I was last Christmas when A— sent me a parcel from Johannesburg. It seemed her trunk was detained "on purpose" to send Santa Claus to us for it was all we had on Christmas day. . . . . I do not know how to thank you. I need not tell you how badly in want we are for clothes, books, etc. We are still laboring among these poor, naked people, who cling to their old habits. The Lord has just blessed us with twelve more boys and girls, so that each year we gain some lost sheep for the Master's fold.

We have had a great deal of trouble with the old chief because six men with their wives and children want to move out of the heathen Kraal to our Mission. Since their conversion they cannot live among the heathen for there are so many things which do not agree withGod's laws. The old chief said "No" they meaning us only want to have a chief among themselves and rob me of my people." But by kindness and patience he finally saw his mistake.

Last Sabbath, July 8, we went to Raand River where we have a little mission started. When night came the house-wife spread a large red ox-hide on the floor of the hut for our bed. This was for the party although it consisted of two boys, who drove the donkey cart, baby Edward and his nurse, my husband and I. Well, we slept the best we could that night. At meal time we sat on the floor (mud) and used our fingers instead of knives and forks. For his labor my husband received four chickens and a small bag of mealies or maize.

Several were baptized that day and you would have seen some strange dressing among the candidates could you have been there. One woman wore a pink night-dress (outing cloth) which her husband bought in Kimberly. Another wore a blue calico skirt and for a waist she wore a man's waistcoat (vest)' with long red sleeves.

In the midst of all discouragements and hindrances we have this assurance, "God is with us."

Foreign News Budget.

EGYPT,

Miss Laura B. Walker writes about Cairo workers :

The beginning of another school year finds the Cairo workers at their posts of duty after a much needed rest

Dr. and Mrs. Giffen returned from Schutz early in August to allow Dr. and Mrs. Harvey to take a short vacation. They spent three weeks on the Ibis on the Damietta branch of the Nile. The members of their household in Cairo were with them on the dahabieh part of the time.

Two Sabbaths were spent at Ras-el-Bar where this East Branch of the Nile empties into the sea. It is a summer resort. The houses are built of matting and are taken down at the end of the season, as by the fifteenth of September the water covers the land.

Dr. Harvey conducted Arabic services both mornings on the deck. The second day the attendance was much larger than the first, forty persons making

up the audience. The captain who is a Mohammedan remarked, "Next year we must come a month earlier." The text was, "Come unto me all ye that labor." It was a good sermon and several spoke of it as being very helpful.

It was an ideal Sabbath and we were reminded of the times when our Saviour taught from a boat. Peace and quiet reigned save the swish of the water caused by a passing sail or the flap of the canvas on the deck. Two families came to the service in sail boats. In the afternoon an English Christian Endeavor meeting was conducted by Miss Paden.

Monday morning we started homeward but did not reach Benha until Saturday, where we took the train for Cairo. It was a most delightful and restful trip and we cannot thank Dr. and Mrs. Harvey enough for the invitation to share it with them. The country is beautiful as far as the eye can see; on either side of the river were green fields of cotton, corn and rice. It was remarkable to see the number of splendid shade trees under which the cattle sought shelter and under many of them were the water wheels.

We are glad to welcome into our circle Mr. and Mrs. McGill and Miss Wilson, who has been teaching two years in the Pressley Memorial Institute at Assiut.

One of our workers was heard to say that if he had a thousand children he would send every one of them to the American Mission schools. This certainly was a good testimony to the value of our schools.

We trust that the Lord will bless us greatly during the coming year and would again ask your prayers for a revival of His work here in Egypt.

Interesting items from Mrs. Elizabeth Giffen, Cairo:

The first of September with us in Egypt means about the same as it does to you who are in the home land. People returning from their holiday and every one getting ready for the year's work.

Our girls' school here in Cairo opened this morning the first Monday, and all who were present seemed glad to be back and to see us after a few weeks separation. If the readers of the Magazine could look in on these six schools for girls I am sure they would think it a very important part of the work in the Cairo station. The Girls' Boarding school, which had last term ninety-six boarders, had besides over two hundred day pupils, making an enrollment of over three hundred.

Then next in numbers comes the Fayalla school which is in charge of Misses Thompson and Walker. This school has an enrollment of about three hundred. Here we have a preaching service and Sabbath-school each Sabbath morning and prayer-meeting on Wednesday evenings.

The Harret-es-Sakkain school had an enrollment last term of *one hundred and fifty*. There is a church building in connection with this school and they have their own pastor, Rev. Saleh Hanulla, who conducts all the Sabbath and week day services. Miss Smith has always had charge of the school in this district but at the last meeting of our Association she resigned and Miss Hammond was appointed to take her place, but Miss Smith still continues the Hareem work. Miss Smith has also had charge of the Fum-el-Khalig school, ever since it was first organized and Mrs. Watson has helped her a good deal with the English teaching and looking after the school when Miss Smith could not be there. This school has an enrollment of about one hundred girls. For some time we have been trying to get the Fowler Orphanage started, and only this summer was a suitable house and satisfactory arrangements made for starting it. Miss Smith found a house that would accommodate the school and the orphanage and so she resigned her position in the Harret-es-Sakkain school, and she now lives alone in that section of Old Cairo, with these needy little ones and her faithful helpers.

There is a preaching service at this place and Sabbath-school each Sabbath afternoon, the different missionaries and helpers taking turns in conducting the service, and Miss Smith has charge of the Sabbath-school.

The Kullaly School is in charge of Miss Paden and last term had an enrollment of one hundred and forty. Here we have two preaching services and Sabbath-school each Sabbath and a weekly prayer-meeting. The Abbash school was begun last March and had in June an enrollment of one hundred and three. The pupils in this school are mostly Mohammedans, though we have some Jews, Catholics, and a few others, but no Protestants. This school is under Miss Kyle's charge.

We have not yet opened a preaching service in this quarter. On account of the pupils being beginners and not able to take the Arabic Bible as a text book, we could only give them Bible instruction through Bible stories and religious exercises by which the school is opened each day. Most of the Protestants here attend the Fayalla service.

There was a small school opened for girls in the Shoubra quarter and kept on for a time, but the enrollment was not large and there was a blind man that had a small school for boys, so the small girls were left to attend this school. We give no support except to pay the rent for the room where the school is held. There has been for the greater part of the year a Sabbath school and preaching service on Sabbath afternoons.

These schools take a good deal of different missionaries' time and some outlay of mission money, but the seed sown in the hearts of the scores of children who attend these schools from day to day and year after year, will we trust bring fruit "some thirty, some sixty and some an hundred fold." We may sow but it is "God that giveth the increase." May it please Him to give us a rich harvest this new year on which we are just entering.

A short letter from Miss Paden, Cairo:

Today I called to see Hameeda, one of our school girls. She is a Mohammedan girl, and as she was quite frisky in her talk with the other girls, some times her influence was felt to be not the most helpful. But she had gotten married and it was with a thankful heart that I went to see her. The lower rooms with their bare, earthen floors hardly prepared one for the splendors of the bridal chamber. A red carpet was on the floor and gay red divans and gilt tables and mirrors made a grand appearance. The bride herself was caught unawares with an old dress and tumbled hair, but nothing abashed brought out a thin silk gown, (part of her trosseau) and arrayed herself in it right before me. Then she brought out her wedding-gown and showed it to me, also another gay, pink satin gown. Not content with this, she disappeared into the next room, and came back a startling change having taken place. Her face was ghostly white, while two delicate pink spots decorated

her cheeks. I rather ventured to remonstrate with her, and she said her husband had bought the powder and paint for her.

Alas! that these girls should think these things the signs of a lady. A sister whose own husband drives a cart, seemed to derive great pleasure from the fact that Haneeda's husband was an Effendi accountant. My heart was glad and sorry both as I came away, glad to have her settled, sorry that as yet she didn't know the Saviour.

Miss A. Y. Thompson writes from Cairo, Egypt:

The Chief of Police in Alexandria has recently commenced the moral purification of the city and I am sure every one in our church at home will rejoice at this, and I trust that many will be led to pray for the carrying out of the reforms. In last night's paper, there is the text of a new law which has been decreed by the Council of Ministers recently, "which Europeans residing in Egypt will have to conform to."

These four regulations refer to improper dress in bathing, drunkenness in public places, inciting to dissoluteness, and children begging on the highways. These measures have caused thankfulness in the hearts of us all, for it seems humiliating to see so much evil carried on by many Europeans; (especially of southern Europe,) who have had the name of Christ put upon them.

For a long time, the government has been against gambling, but it is hard to get the law on the subject, carried into effect. There seems to be a craze to get rich these days, both in gambling and in speculation. Nearly every thing has gone up in price amazingly especially land, either for building purposes or for cultivation. There are still cases of plague reported nearly every day, from some part of Egypt, but in Cairo we have not seen or heard of any cases, and we have not any serious disease reported in the city. This is cause for gratitude.

Young Women's Department

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5.

MOTTO:

"Only one life, it will soon be past,
Only what is done for Christ will last."

Secretary, Mrs. N. L Wallace, Glenosborne, Penna.

OUR SPECIAL WORK.

The support of
Miss Sue Cooper White, Pasrur, India.
Egypt to be supplied.
Miss Anna L. Torrence, Los Angeles, Cal.
Miss Christianita Totten, Henderson, N. C.

"O give thanks unto the Lord, for he is good; for his mercy endureth forever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy; . . . Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! . . . And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing. . . . The righteous shall see it, and rejoice; and all iniquity shall stop her mouth. Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord.'

"We can best prove our thankfulness to the Almighty by the way in which on this earth and at this time each of us does his duty to his fellowmen."—President Roosevelt.

And be Ye Thankful.

REV. R. H. HUME, D. D.

Gratitude is distinctly a Christian grace. The one whose heart is not frequently lifting up its offerings of thanksgiving to God is not Christ-like. When the seventy returned and reported to Jesus the success of their mission He rejoiced in spirit, and said, "I thank thee, O! Father."

At the grave of Lazarus, Jesus began his prayer in these words, "Father, I thank thee, that thou hast heard me." He

was always grateful to his Father for what He was doing for others through him.

The procession of the seasons has brought us once more to that time of the year when our attention is especially called to the goodness of God and our duty and privilege, as pensioners upon His bounty. The year that is approaching its close has been a good year to the people of this land. Their hearts ought to respond to these words, "And be ye thankful," and their lips to pour forth volumes of praise and thanksgiving to Him, who through the spring and summer has given bright clouds and showers of rain and grain in the field.

"O thank the Lord, the Lord of love;
O thank the God, all gods above
Who daily feeds each living thing:
O thank the heaven's Almighty King,
His mercy flows an endless stream,
To all eternity the same."

Gratitude is acceptable or pleasing to God. We may not be able to understand how He whom all created things praise, whom angels praise and arch-angels adore, should be pleased with our small offerings of thanksgiving, but so it is. God has a just claim upon our gratitude. He can say, you, whom I have created and set over the works of my hands, to whom I have given daily bread, and above all for whom I have given my Son, owe me a debt of gratitude. Not that it enriches Him, but it is a moral debt, which we can pay, in part at least, and which leads to the maintenance of just relations between us and God.

There are two words which present to our minds blessings in kind and quantity, for which we ought never to cease to be grateful—these are peace and plenty. How little we know about war. "We sit every one under his vine and fig tree and none make him afraid." I have looked over the map of the world and thought there is no country that as the decades, quarter and half centuries become centuries, enjoys as large a measure of peace and plenty as does our country.

But certainly above everything else have we reason to be continually thankful for God's unspeakable Gift, the Lord Jesus Christ. What a train of blessings flow from the manger and the cross! Our personal hope of life and immortality, our homes, our freedom, our educational institutions, our asylums, our homes for the relief of the suffering and unfortunate. There is no end to the blessings that follow in the wake of the Gospel. My thought is that this year, as not hitherto, we shall manifest our gratitude in our prayers, our songs and most of all in our lives.

Springfield, O.

Miss Mary Lyon.

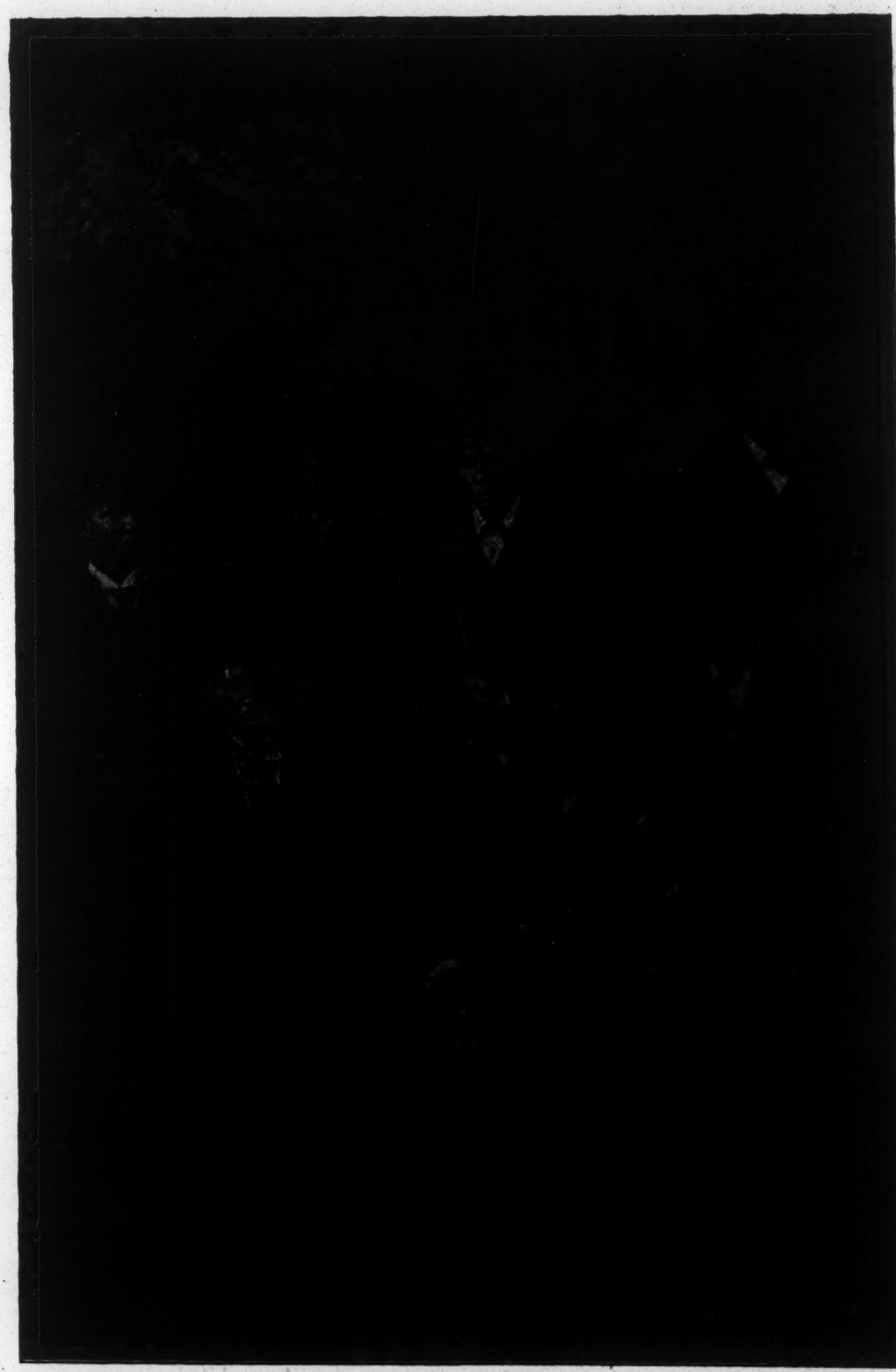
In connection with the study of South Africa it is interesting to note that the inspiration for the founding of the Hugenot Seminary at Wellington, Cape Colony, the first of a group of high class schools for white girls, came to Dr. Murray from reading "The Life of Mary Lyon."

This Mt. Holyoke of South Africa has, like the Mt. Holyoke of our own land, been richly blest with the missionary spirit, and already fifty of her daughters have gone into active missionary work.

Since the life of Mary Lyon has been an inspiration to the founding of so many colleges, not only in this country, including the Cherokee Seminary, but in Turkey, Spain, Persia and in Japan as well, and has influenced so many to lead noble and useful lives, let us turn the pages of history and review her life that we too may catch something of its beauty and inspiration.

She was born February 28, 1797, in Buckland, Massachusetts, of a long line of sturdy, pious ancestors. Of her grandfather it is said that he was a man of remarkable faith in prayer, and spent much of the time in praying for his family, and in the prayers of her mother too she always felt that she had a rich legacy.

She was a brilliant student with a retentive mind and a great desire for a higher education. It was while attending the school of Dr. Emerson that she received the impressions of her relation to Christ



Gafawamin Khama, "The Good" | Seisa | David Bathoen | Tsima Sebele

KING KHAMA AND HIS CHIEFS

Who came from Africa to ask the Queen not to allow whiskey to be sold in their country, by Cecil Rhodes and his chartered company.

DAVID LIVINGSTONE
EXPLORER AND MISSIONARY.

JOHN KENNETH MACKENZIE, M.R.C.S.; L.R.C.P.
(From Photograph by Mr. J. Deane Hilton.)

MISSIONARIES TO AFRICA.

as her personal Saviour and of her responsibility to Him and obligation to glorify Him that molded her after life. She said, "There is but one thing I fear in all the universe that I shall not know all my duty or fail in doing it." With this high idea of duty "She sought by all means open to her—by the full cultivation of all her natural powers; by the constant, diligent study of God's Word; by earnest trusting prayer for the illumination of the Holy Spirit while keeping her heart receptive to His teaching; by tracing and following the Divine Hand in providential leadings, to know all His will concerning her. And knowing this, she was true and brave, and persistent, in following the leadings. She was not disobedient to the heavenly vision. This tells the whole story."

As a teacher she was thorough, firm and gentle with an earnest longing for the outpouring of the Holy Spirit upon those who came under her care, and she was seldom disappointed in this, for her teaching was greatly blest in the saving of souls, as is shown by the fact that more than three thousand Christian workers have gone out from under her influence.

After having taught several years a wider, higher sphere of usefulness was clearly revealed to her, that of founding a seminary for the higher education of women, and this was to be a permanent seminary, that should afford the highest intellectual advantages at the smallest cost. This highest intellectual culture was to be, not an end, but a means for fitting young women for higher usefulness and better service in the Master's kingdom. "Wise and holy mothers, thorough and devout teachers, skilled and earnest workers in the home, the church, the world, she discerned, were the levers through which the world was to be uplifted, the leaven by which it was to be leavened; and she longed to multiply of such the number."

She wrote to her mother of this undertaking as follows: "In this movement I have thought much more constantly and have felt much more deeply about doing that which shall be for the honor of Christ and the good of souls than I ever did in any step of my life. Perhaps you inquire what course I expect to take and what is to be my future scene of labor. This I do not know. The present path of duty is plain. The future I can leave with Him who doeth all things well." In such a spirit was Mt. Holyoke Seminary conceived and for such purpose founded." But how was this to be materialized? Money and friends were needed; of the former she had little, of the latter, few who had either influence or means. She was opposed by both press and pulpit.

When in 1834 the Massachusetts General Association declined to endorse her enterprise, a Doctor of Divinity made haste to say, "You see that the measure has utterly failed. Let this page of Divine Providence be attentively considered in relation to this matter!" But in spite of all discouragements she persevered and Mt. Holyoke Seminary was opened November 8, 1837. The work of the institution was done by the students, the most servile work being done cheerfully "as unto the Lord and not unto men."

In selecting teachers great care was taken that they be Christians having the same high ideals that Miss Lyon had. As a result of this careful and prayerful arranging of details, under the guidance of the Holy Spirit two features have been most prominent in the history of Mt. Holyoke, the frequent, genuine revivals of religion and a thorough missionary spirit that pervaded the atmosphere at all times. Of the former it has been said that all the regular school work was arranged with reference to it. "The silent hour morning and evening, devoted to meditation and prayer; the recess hour, when pupils voluntarily gathered in the rooms of the various teachers for brief, simple, devotional services; the rich exposition of scripture that Saturday and Sabbath, and thrice during the week,

came from the earnest study and loving heart of the Principal. These were in regular order, and all hearts thus prepared, how naturally came those remarkable seasons of grace which, year after year swept the school."

The second was but an outcome of such culture. Missionary meetings were held regularly for the purpose of giving information and stimulating giving to the cause of Christ, and, although the young women came from homes of small means, their missionary offerings for a year were usually from $600 to $1100, and her daughters have been continually going to the needy parts of the world to carry the glad tidings of salvation.

For more than fifteen years every graduating class had one or more representatives in the mission field, and Miss Lyon kept in touch with all her girls by having a journal kept of all the doings at Mt. Holyoke and sending it to the absent ones who in turn kept her in touch with them and their work, thus forming a golden chain binding all together and to a common center—Christ.

During her entire life she was kept busy in her service for others and seemed to be ripening for glory until her call came to a higher service March 5, 1849.

Shortly after her death one wrote, "Is she missed?" "Scarcely a state in the American Union but contains those she has trained. Long ere this, amid the hunting grounds of the Sioux and the villages of the Cherokees, the tear of the missionary has wet the pages that told of Miss Lyon's departure. The Sandwich Islander will ask why his white teacher's eyes are dim as she reads her American letters? The swarthy African will lament with his sorrowing guide who cries, 'Help, Lord, for the godly man ceaseth.' The cinnamon groves of Ceylon and the palm trees of India overshadow her early deceased pupils, while those who are left to bear the burden and heat of the day will wail the saint whose prayers and letters they so prized. Among the Nestorians of Persia and at the base of Mt. Olympus will her name be breathed softly as the household name of one whom God has taken."

"We cannot raise the dead, nor from the soil
Pluck precious dust
But we can live
Lives that tell on other lives and make
This life less full of evil and of pain—
Lives which, like pebbles dropped at sea,
Send their wide circles to a hundred shores."

Christmas Work for Young Women.

By Miss Elinor Kirkwood, Allegheny, Pa.

As the Christmas season draws near one frequently hears the question, "What work can the Young Women's Society do?" Wherever the Christmas box goes—to the Foreign field, the Freedmen, the Home Missionary, or the poor family in the home church, it always brings cheer and happiness. The grateful letters from those who receive them are proofs of this. "Our children would have had no Christmas, if it had not been for you," writes a worker in the southern field, "and if only you could have seen the little girls faces when they were given their dolls." As individuals, we are planning for those we love, and is it not worth while, as a society, to plan for those of whom the Master said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me?"

It is not necessary that the gifts be expensive. The seeming trifle to us will make some little negro's eyes dance with joy and the little girl in Egypt or India is as fond of a doll as you and I once were. Dress as many "real dolls" as you can, and then resort to paper ones. Cut the figures out of fashion books and paste on heavy paper to make them durable. Save the prettiest ones, mount on cardboard and attach little calendars or pieces of sandpaper for matches. These make dainty gifts for the teachers or older girls in a school.

Gather together all the picture cards you can, especially the little lesson cards used in Primary Sabbath-schools. Make scrap-books of heavy felt paper or of tint-

ed muslin, tie with bright ribbon and paste in the picture cards and add some short stories containing good lessons. Or fold picture cards in pretty crepe paper folders fringed at the ends and tie with narrow ribbons.

For young women, who have time to sew, there is a great variety of work, such as small sewing baskets or cretonne or linen bags fitted out with needle-books, thimbles, scissors and thread; pin books of all styles; dresser and stand covers of gingham or linen for the girls' rooms; school book bags; linen frames for photographs, stuffed canton flannel animals of all kinds; (a regular "Noah's Ark" can be made;) plain under clothes, flannel skirts and gingham aprons for children or older women.

All these can be made of inexpensive but durable material. Often pieces of bright ribbons and scraps of silk, cotton and wool are very acceptable, especially in the Indian and Freedmen's schools.

Clothing in good condition, warm shoes and stockings make a substantial addition, and are always gratefully received. Do not forget some personal gift for the pastor, the leader or the teacher who supervises the work.

If you are planning to help some poor family in your own neighborhood a basket of groceries, with a good supply of meat, and some inexpensive but pretty toys will bring pleasure and perhaps provide a Christmas dinner, where otherwise there would be but a scant supply of food. Put lots of time and energy and patience and prayer into your work and your own Christmas joy will be the more complete.

Items and Methods.

Miss Margaret H. Moorehead. Secretary of Young Women's Missionary Work in Xenia Presbyterial, reports the organization of a new society at First Columbus, Ohio, with fourteen members.

At a recent convention of the Young People's Society of Sidney Presbytery a presbyterial secretary of mission study, Mrs. Margaret McCague Gordon was appointed, whose duty it is to visit the societies in the presbytery to arouse interest and organize Mission Study classes. This is a step in the right direction and will certainly mean a better knowledge and increased interest in missions.

Would it not be pleasant as well as profitable for every Young Women's Society to have at least one mission study class to meet weekly for the systematic study of some field, aside from the regular program? Two of the excellent text books for this purpose are "Conquest of India," by Bishop Thoburn and "Aliens or Americans?" by H. B. Grose.

Miss Elizabeth Allison, of Findlay, O., writes as follows concerning the work of their society: "Our Young Women's Missionary Society was organized in January of the present year, with twenty members. We hold our meetings on Saturday afternoons and follow the programs given in the Women's Missionary Magazine. Our president has charge during the devotional exercises which consist of singing from Bible Songs followed by reading of Scripture lesson and a prayer, sometimes several prayers. At roll call each member responds with an item of interest. We have a progressive map of the country we are studying. One member gives a map talk and fills in the places mentioned, then follow several short papers or talks, a recitation in harmony with the subject and a solo. The pictures of missionaries and places studied are passed in order that the members may realize that they are real, live people occupying real fields, and be more interested in the work they represent. A general discussion of the subject closes the program.

We have a visiting committee of two for each month whose duty it is to look after the absent and sick members, by calling or sending greetings, by writing or telephone, assuring them that they are missed.

In March $19 were forwarded to our Presbyterial Secretary for "Our Special Work" but because of some misunderstanding were not credited to us on the minutes. However we are not discouraged but expect to continue our one dollar per year from each member toward the support of "Our Special Work."

(Well done Findlay Let us hear what others are doing.—Editor.)

Editorial.

Thou crowneth the year with thy goodness, thy paths drop fatness.

Thanksgiving.

"Have you cut the wheat in the blowing fields,
The barley, the oats and the rye,
The golden corn and the pearly rice?
For the winter days are nigh."

"We have reaped them all from shore to shore,
And the grain is safe on the threshing floor."

"Have you gathered the berries from the vine,
And the fruit from the orchard trees?
The dew and the scent from the roses and thyme,
In the hive of the honey bees."

"The peach and the plum and the apple are ours,
And the honeycomb from the scented flowers."

"The wealth of the snowy cotton field
And the gift of the sugar cane.
The savory herb and the nourishing root—
There has nothing been given in vain."

"We have gathered the harvest from shore to shore,
And the measure is full and brimming o'er."

Then lift up the head with a song!
And lift up the hand with a gift!
To the ancient Giver o' all
The spirit in gratitude lift!
For the joy and promise of spring,
For the hay and clover sweet,
The barley, the rye and the oats,
The rice and the corn and the wheat,
The cotton, the sugar, and fruit,
The flowers and the fine honeycomb,
The country, so fair and so free,
The blessings and glory of home.

—*Amelia E. Barr Women's Home Mission.*

A Prayer for Christ's Sent-Ones.

Gracious Father, who sendest forth messengers of divine salvation, graciously grant, according to Thy promise, to guard those journeying on land and sea, to deliver from sickness and weariness, to preserve in persecution and disappointment; to keep in perfect peace with minds stayed on Thee. Anoint them with Thy Holy Spirit, giving fulness of joy and greatly prospering their work for Thee. Raise up for them at home and abroad, according to their great need, faithful and earnest laborers. Grant unto them a rich harvest in their fields, and a blessed reward here and hereafter. For the glory of Jesus Christ, our Lord. Amen.

—*Missionary.*

The Murray family is one of the great missionary families of the world. On the front wall of Doctor Murray's prayer-meeting room is a map of Central and South Africa, with the words of the dying Saviour printed in Dutch across the face of the continent; "Miji dorst" (I thirst,) and the purpose which is coming to possess the heart of the church in South Africa is the one expressed in the Moravian battle cry "To bring to the Lamb that was slain the reward of His sufferings."—*Missionary Review.*

Railways and Missions in Africa.

The railway development in Africa has contributed in some degree to the success of missions, but future railway development, it would seem, will play a much larger part in the multiplication of mission stations and the evangelization of the interior than in the past. The dream of Cecil Rhodes of the Cape to Cairo Railway" has been realized to a much larger degree than most men believed when he

first began this stupendous work. The line being now completed to the Great Victoria Falls of the Zambezi River opens a way of approach from the south; the line from Cairo to Khartum provides a highway over which messengers of the cross find an easy access to the Nile upper regions. The Victoria Falls bridge across the gorge of the Zambezi in South Africa, within sight of the Victoria Falls, the greatest cataract in the world, is now openend to traffic. *In time we may expect the intervening space between Victoria Falls and Khartum to be filled out with a railroad system. The Nile is navigable for about one thousand miles above Khartum. Already mission stations have been planted hundreds of miles to the south. The only intervening space that may not be reached either by the artificial or natural highways of travel is between the head of navigation on the Nile and Victoria Falls. It is easy to predict that along the course of the Nile mission stations will multiply, and that from north to south there shall stretch a line of missions which shall make conquests in the now unoccupied regions as the conquests that have been made in the past.—*The Missionary.*

*On the day of the formal opening October, 1905, the first long train, draped with flags, came slowly to the centre of the new structure where a fuse wire had been stretched. Professor Darwin, President of the British Association for the Advancement of Science made the speech of dedication. The wire was then fused, and the bridge declared opened. Thus, after a picturesque and unusual accomplishment, was completed the most interesting link in the great scheme of African railroad extension that emanated from the brain of Cecil Rhodes.—*Worlds' Work.*

"Bridging the Gorge of the Zambesi," is a very delightful article well illustrated in World's Work, June 1906. We would have been greatly pleased if our effort to procure some of these illustrations had been successful. In our study of South Africa the current history of this enterprise emphasizes our faith that God is opening the way from "pole to pole" when His name shall become known and His sovereignity rule.

"Africa Waiting."

During the year now closing Africa has been the subject for systematic study. No comparison is made from year to year regarding the interest and claims of each people brought to us for consideration, and awakening responsibility. Every nation has its burden of sin and hinderances to the admission of the gospel.

Heathenism and infidelity, ignorance and barbarism, have stood against the promulagtion of the gospel for centuries. The bulwarks that have grown during the ages that the gospel has remained outside is only understood by those who have attempted to overcome the obstacles. The situation in every land differs only in the people and their customs. Sin is the same whether it is found either in the advanced stages of civilization or in the extreme portions of barbarism, all need to know of the living God and the conditions to obtain His favor. And yet when we close this study of the "Dark Continent," it is with a greater obligation to a people than any other.

No people have been so used for selfish greed, and the basest and most inhuman treatment has been allowed to prevail in obtaining possession of this power. Africa has endured through the merchandise of civilised nations that which has made the people inferior and more degraded because of the inroads of commerce without civilizing influences to follow. Greed and selfish purposes alone has been the masterful hand that led the white man to her coasts. The missionary has had to suffer defeat and martyrdom not alone because of the unwillingness of the African to change his mode of living, but largely because he looked upon the white face as an enemy.

The thrilling and incomparable history of Christian missions to the African continent is without parallel, when all this is considered. Climatic conditions have been made the excuse for a partial failure of the Christian enterprise, but has never been argued of sufficient hinderance to "commercial aspirations." Precious and

valuable lives have been sacrificed, but not in vain nor in larger proportion than other fields of missionary effort have experienced from other causes. Miracles of grace are the crowning victories of her pioneers in Christian Missions.

The courage of a Raymond Lull, the endurance of a Livingstone, the triumphs of grace in a Taylor, Good, Agnes McAllister Mackay, the Coillards, Moffat and wife. Such native heroes as Crowther, Banza, Manteke, Khama and others whose names are written in God's book—all these attest the power of the gospel in Africa.

Will the blood of the martyrs, will the sacrifices of long spent lives be in vain? Is the pitiful appeals for the bread of life to fall on the ears of but few? "AFRICA WITH HER COUNTLESS NUMBERS IS WAITING!" In the Providence of God enlightment has come to a few, but what are these among so many? Africa's redemption is at hand. Hundreds of Christian men, women and children have by their life's blood testified to the power of Christ to save. A great transformation is taking place in Africa. If now at once the church at home will take hold and do her part Africa's redemption will be proclaimed. There is no time to lose. She will take either Christ or Mohammed. Which shall it be? "AFRICA IS WAITING."

With pardonable pride and gratitude the Women's Missionary Magazine Committee invite the attention of its readers during the past year to the excellence of the many contributed articles on the study of Africa, and desire to thank those who with such great care made it possible to provide our own contributions If the Magazines have been kept on file, our subscribers have a store of excellent missionary history on Africa for reference. The great land awaiting the CHRISTIAN ARMY—of the cross, not the cannon.

Boston Presbyterial and Farewell to Returning Missionaries.

The First Annual Convention of the Women's Missionary Society of the Boston Presbytery was held in the church at Brockton, Mass., on Thursday and Friday, October 4th and 5th. The Presbyterial was greatly privileged in having with them several of our returning missionaries, also Mrs. E. M. Hill, Foreign Secretary of the Women's Board, Mrs. J. B. Hill, Treasurer of the same Board, and Mr. J. Campbell White.

On Thursday evening the devotional exercises were conducted by the First Vice-president, Mrs. J. McD. Hervey, of the 2nd Providence society. A Thankoffering service was conducted by a representative of the Boston society, after which Miss Kate A. Hill, one of our missionaries gave a most interesting and impressive address on her work in distant India.

The Friday morning session was opened with devotional exercises by a representative of the Lawrence society. Then followed the business hour, the President, Mrs. A. K. MacLennan, in the chair. An instructive paper on "Our work among the North American Indians" was read by Miss Margaret Dickison, of the Clinton society; and Miss Georgia Ramsay, of the Young Women's Society of Cambridge, gave a very interesting practical talk on "Young Women's Work" and the experiences of her own society, warmly advising the banding together of the young women of our church in this missionary work. Both of these young ladies were listened to with a great deal of interest and appreciation. The meeting then adjourned to partake of an excellent dinner served in the church building by the good ladies of the Brockton congregation.

Mrs. E. C. Simpson, of the Cambridge society, conducted the devotional exercises of the Friday afternoon meeting. A strong address was given by Mr. J. Campbell White on the needs of our foreign field and our responsibility regarding it. Then followed another of our missionaries,

Mrs. Alice McClure, who delivered a most earnest and touching address. Short addresses where also given by Miss Dickson (who too is on her return journey to India, (Mrs. E. M. Hill and Mrs. J. B. Hill, of the Women's Board. A question box was conducted by Mrs. J. McD. Hervey. The convention then adjourned to take the train for Boston to attend in the Boston church the farewell meeting to our missionaries who on the following day sailed from that city for India. Supper was provided by the Boston congregation for the missionaries, visiting members of the boards delegates and friends, and was heartily enjoyed by all.

At 8 o'clock a large and enthusiastic audience assembled to hear the farewell words of our missionaries who are leaving home and loved ones to take up (one for the first time) the work of spreading in India the "Glad tidings of great joy." Dr. Watson, Secretary of the Foreign Board, presided. Surely it was an evening long to be remembered. The first time in the history of our church that her missionaries have sailed direct from Boston. As we listened to the words of those men and women who really know what it is to "Endure hardness as good soldiers of Jesus Christ," and as we looked around and saw the many in the audience who were visibly affected, we could not help believing that the impressions of that evening would go out into the future years. Hearts were indeed touched with a feeling of their responsibility for those who are yet without the light of the gospel, and scores in the audience signified their willingness to follow with their daily prayers those faithful servants who go forth in answer to the call of the Master.

Surely this first convention of the Women's Missionary Societies of Boston Presbytery has been an inspiring one. The convention for 1907 will meet in the church at Cambridge, Mass.

LAURA M. STEWART, Secretary.

The Women's General Missionary Society recently welcomed Boston Presbyterial Society to its organization. It is of great interest to our readers that so impressive an occasion should occur on her first anniversary. We congratulate that portion of the church upon receiving such deep impressions of the foreign mission work. The representatives leaving our shores recently for their respective fields are well known as faithful heralds of the Gospel whose fidelity to the church and the cause they represent has done much to establish our work in the fields in which they labor.—Eds.

Omit Cents.

"It is desired that all money should be in form ot even dollars." This is a standing request on the top line of our general treasurer's report as it appears in the Magazine. If local and presbyterial treasurers will urge the necessity of observing this when the funds are ordered paid to general treasurer a great deal of unnecessary labor will be avoided our treasurer (and also make our proof-reading much easier.) OMIT CENTS, this is forthe few who have not learned to do so.

Studies for 1907.

Elsehere in this number of the WOMENS' MISSIONARY MAGAZINE, an outlined program for the ensuing year is submitted to our missionary societies for their use. Following in the course of United Mission Studies we present the "Islands of the Sea," as the sixth study, in the series provided by the Executive Committee of United Study of Missions.

The missionary problems in these Islands are similar to others we have been studying, but they come nearer to us in responsibility, perhaps for what has been assumed by our nation. Nothing has been more inviting in its preparation and provision than "the systematic study of missions."

The most diligent, and intelligent labors upon part of the committee, has been required to give this outlined program

year after year. Christian missions has advanced because of the increasing interest in mission study. More women are studying and thinking of the cause represented and greater intelligence is the result of this study as a large bibliography has necessarily been provided.

In our own fields increasing interests and obligations likewise are the evidence of the missionary societies thorough preparations. We can not emphasize too earnestly the importance of brief and interesting papers; only a thorough knowledge of the subject can produce this. Careful and early preparation are the means by which it may be obtained. May this be the best years study of all—increasing in a knowledge and interest that will bring rich harvests to the church at home and abroad.

No one can afford to neglect the mission studies and the purchasing of helps so reasonably furnished by our literature secretary, Miss Elizabeth Caughey.

NOTICE.

SUBSCRIPTIONS TO THE WOMEN'S MISSIONARY MAGAZINE RECEIVED AT ANY TIME. For every ten new subscriptions one free copy. One way to improve the MAGAZINE is to subscribe for it.

Program for December.

DECEMBER—SOUTH AFRICA.

(Sixth Study in Christus Liberator.)

1. Report from our own missions, home and foreign, for the past month.
2. MAP TALK—Locate British South Africa, German South Africa. Designate the political control with different colored crayons. Give products and natural resources; also missionary societies working in each. Mark a distinct line for the Cape to Cairo Railroad, showing how far it is built from both north and south. Tell of the bridge over the Zambezi River, a link of this railroad, the highest bridge in the world.
3. London Missionary Society—
   Robert and Mary Moffat.
   John Makenzie, missionary and statesman.
   Khama, chief of Becuana.
4. Free Church of Scotland—
   Lovedale.
   Blythswood.
5. French Protestant Mission (Paris Evangelical Society,—
   Life of Francois Coillard.
   King Lewanika of Barotsi.
   Chief Moshesh of Basuto.
6. American Board to Zula.
7. Discussion of South Africa.

Outlined Programs for 1907.

CHRISTUS REDEMPTOR—AN OUTLINE STUDY OF THE ISLANDS OF THE PACIFIC OCEAN.

JANUARY—EARLY MISSIONS.

(First Study From Christus Redemptor.)

1. Temperance items, roll call.
2. Geographical study of the society; Hervey, Astral, and Pearl Islands.
3. Life of John Williams.
4. Society Islands.
5. Astral and Pearl Islands.
6. Hervey Islands.

NOTE.—Not more than a ten-minute paper should be allowed. Less time, more and better preparation is suggested as profitable.

FEBRUARY—ISLANDS OF THE PACIFIC OCEAN.

(Second Study From Christus Redemptor.)

PROGRAM.

1. Report any recent news from our own mission fields—Home and Foreign.
2. Samoa Islands.
3. Tonga or Friendly Island and Micronesia.
4. Guam (United States possession).
5. Pitcairn and Norfolk Islands.

NOTE.—Not more than a ten-minute paper should be allowed. Less time, and better preparation is suggested as preferable.

MARCH—HAWAIIAN ISLANDS.

(Third Study From Christus Redemptor.)

1. Roll call—Temperance items.
2. Geographical study of Hawaii.
3. History of Hawaiian Government.
4. History of Hawaiian missions.
5. Missionary Heroes—Titus Coan, and others.
6. Present-day problems in Hawaii. Influx of races. Intemperance. A wonderful opportunity is opened in these islands to the Protestant Church of America.

NOTE.—Brief and well prepared papers or talks are profitable and interesting.

APRIL—HOME MISSIONS, PARSONAGE WORK, MINISTERIAL RELIEF.

Roll call. Brief and important news relating to topics for study.

Home Missions.

1. Home missions, a good investment for the United Presbyterian Church.
2. Some methods which have been successful by our city missionaries.
3. What is our church doing for the foreigners within her bounds, *e. g.*, the Italians, Poles, Croatians, French and others.

Problems in Home Missions.

4.—MORMONISM. (a) Its grip upon the people; (b) Methods employed by Mormon missionaries, and their alarming influences in our country.

5.—MOUNTAINEERS. Missionary prospective among the mountaineers. Our obligation for mission work to this people.

6.—PARSONAGE WORK. The value of a parsonage to a home missionary.

7.—MINISTERIAL RELIEF. The claims of ministerial relief, upon the sympathy and help of the women of the Church.

Note.—The suggested outline for study is worthy of careful preparation.

MAY—INDIA MISSION.

Roll call. Name the physicians and assistants, who have labored, and are now at work in India.

1. Medical missions a source of power for Christianizing India.
2. Hospitals and dispensaries, supported by Women's Board; a brief history of each.
3. The family life of India as untouched by the gospel.
4. The condition of women in India.
5. The revival in India. Bible Society and religious literature important factors in support of the work accomplished.
6. Has the United Presbyterian Church understood the call for more laborers?

JUNE—YOUNG WOMEN'S NUMBER, AND LITERATURE IN MISSIONS.

Roll call. Missionary items.

1. Young womanhood an important factor in Christian missions.
2. The Church's Challenge:—(a) To the young woman's religious knowledge; (b) To the young woman's work; (c) To the young woman's aspirations.
3. How do we organize?
4. Our College girls in missions.
5. Missions in the Sabbath school.

Literature in Missions.

1. Literature as a means to intelligent study of missions.
2. Value and use of different varieties of literature: (a) Text books; (b) Biography; (c) Periodicals.
3. How leaflets can be used to yield the largest returns.

Note.—Begin early to prepare for this study, and invite everybody to attend the missionary meeting.

JULY—FREEDMEN AND INDIAN MISSIONS.

Roll call. Temperance items.

Freedmen Missions.

1. Map study. Mention stations and character of work done. Consult Women's Missionary Magazine, July and August numbers, 1906.
2. The importance of educating the youth.
3. Industrial work a means for elevating the negro.
4. Difficulties attending educational and industrial training, and how they have been overcome.
5. The young woman as a nurse. Latest news from Robinson Memorial Infirmary.
6. What should mission boxes contain to be the most helpful to our workers among the Freedmen?

Our American Indian Mission.

1. Where are our missions located; who has charge of the work; and how are the funds for the work obtained?
2. The importance of education and industrial training for the American Indian. How much of this can be employed?
3. Intemperance, the greatest foe to Christian mission among the Indians. Music, an aid in the evangelization of the Indians.
4. Sketch of the life of David Brainerd.

Note.—These topics contain much of interest—engage many of your members to take a part.

AUGUST—OUR ORGANIZED WORK.

Study the annual report of the Women's General Missionary Society (July number), and supply your outline from its pages. This suggestion is made in order that no department of work will be overlooked.—Committee.

SEPTEMBER—THE ISLANDS.

(Fourth Study From Christus Redemptor.)

Roll call. Temperance items.

1. Geographical study of Fiji, New Hebrides, and Melanesia.
2. Fiji—Sketch of James Calvert, missionary.
3. New Hebrides—Sketch of John G. Paton, missionary.
4. Melanesia—Sketch of John Coleridge Patteson.
5. The Kanaka labor traffic—its influence on the Christianization of the nations.

Note—Brief history of the people, well prepared papers and talks, will interest all who take part in these studies.

OCTOBER—THE ISLANDS.

(Fifth Study From Christus Redemptor.)

Roll call. Missionary facts.

1. Geographical study of New Zealand, New Guinea, and Malaysia.
2. New Zealand—Samuel Marsden, missionary.
3. New Guinea—James Chalmers, missionary.
4. Malaysia.

Note.—The above outline cannot do justice to these interesting Islands, a careful study and brief papers or talks by several will be profitable.

NOVEMBER—ISLANDS OF THE SEA.

(Sixth and Last Study From Christus Redemptor.)

PHILLIPPINE ISLANDS.

Roll call. Temperance items.
1. Geographical study, resources.
2. Brief history, political.
3. Social customs.
4. Protestantism in the Philippines. Need of disseminating the Bible, sufficient reason for the Protestant Church to advance in the Philippines.
5. The opium traffic in Philippines; its regulation; the example of Japan in Formosa.

NOTE.—Societies following the outlined program in this closing study may review the course profitably. Interest as many as possible in brief talks.

DECEMBER—EGYPT AND THE SUDAN MISSIONS.

Roll call. Name one of the missionaries in Egypt or Sudan.

EGYPT.

ISLAM AS A RELIGIOUS SYSTEM.

Its excellencies, its teachings about (a) The unity of God; (b) Total abstinence; its inculcation of the duties of hospitality and charity; the purity of its forms of worship as contrasted with those of most Eastern churches.

ITS DEFECTS.

Its teaching about the corruption of the Christian scriptures; its denial of the facts of the duty of our Lord and of His crucifixion; its failure as seen in the daily lives of the people. (See below—1. Illiteracy of the people representing 94 per cent. of the population, only one-twentieth of whom could read and write at last census.)

DIFFICULTIES OF WORK AMONG MOHAMMEDANS.

1. Illiteracy of the people, representing 94 per cent. of the population, only one-twentieth of whom could read and write at last census.
2. Christianity regarded as infidelity by Mohammedans, and actively opposed by them, *e. g.*, by scattering of literature broadcast throughout the country.

Need of more workers to be sent in response to the appeal in 1903, for 280 recruits for Egypt, so that there might be *one missionary for each 250,000 of the population.* There are at least 260 districts of 25,000 each without a missionary.

4. The evangelization of Egypt depends upon an educated and trained native ministry.
5. The work of the American Bible Society in Egypt.

REFERENCES FOR ABOVE OUTLINE.

Dr. Andrew Watson's Book; Annual Reports; Foreign and W. G. M. S., in July magazine; also "Sales Translation of the Koran." Muir's "Life of Mohammed." Zweimer's "The Moslem Doctrine of God."

NOTE.—Other topics of interest relating to the practical work now in operation may be found in former magazines.

THE SUDAN MISSIONS.

1. Sudan and Sudanese.
2. Industrial missions in the Sudan, their importance.
3. Our new work in the Sudan.
4. The call for more laborers.

Thank-offering.

Just Forty Cents a Year.

Instead of what the martyrs bore through many a conflict drear;
Instead of bitter fightings, homeless wanderings, cruel fear,
Ah, the shame, we modern Christians give—*just forty cents a year.*

Forty cents a year to open, all the eyes of all the blind;
Forty cents a year to gather, all the lost whom Christ could find;
Forty cents a year to carry, hope and joy to all mankind.
Worthy followers of the Prophets?—we who hold our gold so dear;
True descendants of the martyrs?—with Christ held far and coin held near;
Bold co-workers with our Saviour?—with our forty cents a year!

Mighty is the host infernal, richly stored its ranging tents,
Strong its age-encrusted armor, and its fortresses immense;
And to meet that regnant evil, *we are sending forty cents.*

Christians, have you heard the story, how the basest man of men,
Flung his foul, accursed silver in abhorrence back again?
Thirty pieces was the purchase of the world's Redeemer then.

Now it's forty cents in copper,—for the Saviour has grown cheap;
Now, to sell our Lord and Master, we need only stay asleep:
Now, the accursed Judas money is the money that we keep!

Something New.

A Thank-offering Message.

Wednesday, September nineteenth, 1:30 p. m., witnesses thirty bright happy Christian workers entering the United Presbyterian Publication Building, 209 Ninth street, Pittsburg, Pa. Soon the elevator carried them up-up-up until the ninth floor was reached where is located the room of the Women's Board of Missions.

WHO WERE THESE WORKERS? The congregational Thank-offering Secretaries of Monongahela Presbyterial, with Mrs. W. R. Stevenson of Sixth church, Pittsburg, as their leader.

WHAT WAS THE ATTRACTON? The attraction was a well prepared program for a Thank-offering Conference, copies of which Mrs. Stevenson, the Presbyterial Thank-offering Secretary, had mailed to her secretaries some ten days ago previous.

The program was as follows:

Praise Service.

Conference.

1. Why should we give Thank-offerings? Opened by Mrs. W. R. Wilson, Carnegie, Pa.

2. Why should the Thank-offering have an important place in every society and in every home of the congregation? Opened by Miss V. M. Smith, Wilkinsburg, Pa.

3. Of what advantage is it to give daily Thank-offerings rather than annual offerings? Opened by Mrs. McBride, Ingram, Pa.

4. Methods of working up an interest in the Thank-offering. Opened by Mrs. W. H. Ewing, Pittsburg Pa.

5. What the Thank-offering does for missions—a chart exercise. Mrs. Mary Cloke Porter.

From 1:30 to 4:00 p. m., not one valuable moment of time was lost. On the contrary the time was far too short for five such important topics. The topics were opened with three minute papers, and nearly all present took part in the discussions in asking questions or in relating incidents connected with the work in their own congregations. Much good must result from such an earnest conference. The four papers read will be given from month to month, as space will permit in the Thank-offering department of the Missionary Magazine or in leaflet form.

The program as outlined is here given with the hope that similar conferences will be inaugurated in all parts of the church. Monongahela Presbyterial expects to hold annual or semi-annual conferences of Thank-offering secretaries and committees in the future, and before September 1907 it is urged that this movement be inaugurated in every Presbyterial of the church. Under God's blessing these rallies of Thank-offering secretaries will prove a power in working up and in deepening an interest in this work of training the old and young in all our churches to recognize God's goodness day by day with gifts of gratitude.

The Thank-offering department of our church's work is of special financial importance in that it helps every part of the mission work assigned to the care of the Women's General Missionary Society by the General Assembly. For its totals to lessen means the crippling of the work in a very serious sense, hence we need to greatly increase the totals each year. This movement, as here outlined, should be promptly brought before the executive committee of every Presbyterial either by its President or its Thank-offering secretary, and arrangements made to vigorously push this part of the Thank-offering work.

Where societies are widely scattered it may not be possible to hold conferences separate from the regular meetings of the Presbyterials. But where this is

the case, time should be given on every Presbyterial program for a full hour's conference on the subject of gift-giving.

The prevailing sin of God's people every where is ingratitude—yes INGRATITUDE. The church needs to be brought to the high point of daily Christian "thanks-living," and when this point is reached then will that glorious day appear when all will be daily "thanks-givers" and not only the tithes they owe to God, but the love offerings as well will be literally poured into the Lord's treasury for the extension of His kingdom.

How far the women of our United Presbyterian church is from the high point of daily "thanks--giving" today may be seen in the fact that annually the total Thank-offerings reach about $33,000, whereas, if the 75,000 whose names are on the church roll would average but the small sum of one wee copper penny a day, the treasury of the Women's General Missionary Society would be enriched with the magnificent offering each year of $273,750.00. If a penny a day from each professed Christian woman would bring in such a goodly gift of gratitude for the Lord's work what might not the church raise of the nickles and dimes and dollars were daily given to Him who daily loadeth us with benetfis?

Let us PRAY for it; let us WORK for it; let us as societies do our full part in the giving—then by our influence and by our prayers we may help to bring our entire church up to the high point of being liberal grateful givers in God's sight.

Yours Trustingly,
Mrs. MARY CLOKEY PORTER,
Thank-offering Secretary.

Why Should We Give Thank-offerings to God?

MRS. W. R. WILSON, Carnegie, Pa.

No improvement can be made upon the expressions of Scripture in giving the reasons why God's people should give Thank-offerings to Him. For example, the Scripture tells us: "It is of the Lord's mercies that we are not consumed." "His mercies are new every morning."

The truthfulness of these statements will be freely realized by every one who seriously considers it. In view of these daily mercies, does not even common courtesy call for expressions of appreciation? How can these expressions be better made than through the giving of daily Thank-offerings? Listen again to the Scripture: "Come near and bring Thank-offerings into the house of the Lord." Here is God's command, added to the law of courtesy. This command may be considered as an intimation of what gives delight to our Lord and suggests love's way of rendering to Him an acceptable service. It is not simply a duty but a great privilege to do that which is well pleasing to our Lord, hence we should draw near to Him with Thank-offerings. "Where your treasure is there will your heart be also" saith the Scripture. A Thank--offering is an added daily influence in helping to set our affection on heavenly things—those things that will not perish nor disappoint us—and which are the true riches. Lift up your eyes and look on the fields for they are white already to the harvest."—is an injunction that should remind us of the part we should take in sending forth reapers. In the past God has used our Thank-offerings in accomplising such purposes, so that that which has made our hearts glad has made others glad also. This very fact aside from the reasons already assigned, should make our gifts to God real Thank-offerings. Where our personal ministry cannot go, these gifts can go, and give peace—true peace to the world.

Therefore we have courtesy, command, personal interests and the world's welfare as some of the reasons for giving Thankofferings to God. May they increase more and more and bear rich fruit in the coming days.

Rich Encouragement.

Orders for Thank-offering supplies

have for the past few weeks been coming in on an average of twenty-five or thirty a day. Two days during the last week in September over 6000 envelopes were sent out each day. The demand for the Bible Book Marks is such that an order for a new edition of 5000 has to be given each week until now the number printed reaches 35,000 copies.

With these encouragements, our hopes for a very large Thank-offering this fall are going up—up every day. Our good United Presbyterian workers never disappoint us. May God richly bless every message sent out and all who help to distribute them!

The Latest News.

The SECOND on the list of Conferences of Congregational Thank-offerings Secretaries is Allegheny Presbyterial which held its meeting October four, from 2 to 4 p. m. in the Fourth Church Allegheny with Mrs. J. G. Kennedy as leader.

Which Presbyterial will stand THIRD? Let this new movement go on until every Presbyterial in the church is on the list.

FROM Month TO Month.

Board of Directors.

The regular monthly meeting of the Board held Oct. 2d, was led in morning devotions by the president; eleven members present. The Magazine report for quarter ending July 31st was read and approved.

Treasurer reported receipts, disbursements and balances in the different departments. Receipts for September, $2940.49, including $29 Thank-offering; disbursements $8840.64.

Treasurer stated that the Mt. Washington church had paid loan in full and that all business connected with the loan had been closed.

Communication from Mr. Latimer in regard to Specials was left with committee to arrange at the Conference with the Foreign Board.

Parsonage Secretary presented the plans for the new parsonage at Elmwood, Des Moines. An application from Woodruff Ave., Indianapolis, for loan of $1700 was granted. The plans of the parsonage at Lincoln, Neb., were shown. Several letters in regard to titles and repayments of loans were read.

Several matters presented by the Freedmen's Secretary were referred to the Secretary for investigation.

All the requests for addresses could not be filled as the time of the Board was already taken. Mt. Pleasant was assigned to Mrs. N. L. Wallace; 1st New Castle, Mrs. Alter; and Chester, W. Va., to Mrs. Alter.

The editor of the Juniors' Magazine presented several suggestions which were approved. It was decided to change the title page. The editor was authorized to prepare and send out a prospectus.

The Thank-offering Secretary was instructed to prepare a reminder for Juniors about the Thank-offering and publish in the Christian Union Herald and also in the prospectus of Junior Magazine.

Young Women's Secretary reported a new society in First Columbus with 14 members. Secretary visited several churches in the West, and spoke in the interest of Young Women's Work.

Mrs. SAMUEL YOURD.

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Treasurer's Report for months of August and September, 1906.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIAL.	Foreign Missions.	Foreign Salaries	Home Missions	Indian Missions	Freedm'ns Missions	Junior Special	Church Extension and Parsonage	Senior Life Members'p	Minister'l Relief	Paymnt on Parsonage Loans	Returned on Loan Investments	Junior Life Members.p	Home for Minist'r'y Children	Women's Asso. Work: Orph'n Home	Women's Asso. Work: Memorial Hospital	Women's Asso. Work: Home for Aged People	Contingt Fund	Magazine Fund	TOTAL.
Allegheny	89 00	713 00	68 00	16 00	27 00	5 00													418 00
Beaver Valley	29 00	240 00	20 00											1 00					290 00
Big Springs			26 00	5 00	17 00														48 00
Boston	40 00		20 00		25 00		5 00												90 00
Butler	18 00	30 00	16 00	6 00	10 00	17 00	3 00												100 00
Caledonia	3 00		3 00		3 00		3 00												12 00
Chicago	14 00	130 00	4 00		9 00		3 00												160 00
Cleveland	55 00	250 00	40 00	3 00	5 00														353 00
College Springs	45 00	50 00	7 00		2 00	35 00	2 00												141 00
Colorado	95 00	20 00	21 00				5 00												141 00
Concordia	5 00		5 00						1 00										11 00
Delaware	15 00																		15 00
Des Moines		57 00	5 00						11 00										73 00
Frankfort	28 00		2 00																30 00
Garnet	17 00	14 00	9 00		7 00				1 00										48 00
Illinois Central	26 00		34 00																60 00
Indiana	10 00	10 00			2 60														22 60
Iowa Northwestern						10 00													10 00
Keokuk		62 50																	62 50
Lake					5 00	10 00								5 00		4 00			24 00
LeClaire		7 00	6 00		4 00	3 00													20 00
Los Angeles	51 00		7 00																58 00
Mercer						10 00													10 00
Monmouth	12 00	109 00	8 00		16 00	22 50	2 00												169 50
Monongahela	362 00	248 00	*265 00		85 00	13 00						30 00							1003 00
New York*	15 00																		15 00
Omaha	12 00	108 80	15 00		3 00														138 80
Oregon	34 00	35 50	5 00																74 50
Pawnee	8 00		3 00		13 00		3 00												27 00
Oklahoma	4 00		2 00		2 00		2 00												10 00
Puget Sound	15 00	10 50	5 00		16 00														46 00
Rock Island	30 00		15 00	10 00	10 00	2 00	3 00		4 00				3 00						77 00
San Francisco	3 00	45 00				5 00													53 00
Steubenville	60 00	24 00	14 00		34 00										5 00	5 00			142 00
Westmoreland	5 00	41 00	5 00	10 00	4 00	17 00													82 00
Xenia	115 00	389 00	18 00	18 00	12 00														552 00
Stafford, Kan										27 75									27 75
5th Chicago										88 80									88 80
Canon City Col										52 75									52 75
Winterset, Iowa										33 30									33 30
Latrobe, Pa										138 75									138 75
Hutchinson, Kan										47 18									47 18
Mrs. H. H. Johnston	5 00				5 00														10 00

| | | |

ng that the God of all comfort may sanctify to them and to us this sore bereavement.

MRS. W. M. BUTLER,
MRS. J. H. ANDERSON, } COM.

Miss Catherine Hill.

The Woman's Missionary Society of Buffalo U. P. congregation, Slate Lick, Pa., wishes to pay a tribute to the memory of Miss Catherine Hill, familiarly known as "Aunt Katie," who died October 21, 1905, aged seventy-five years.

She was a life long member of Buffalo U. P. congregation and a charter member of the W. M. S. of that place.

Lovely, gentle and mild in her disposition, always ready to "pour oil on troubled waters" that peace and harmony might prevail, she reminded us of Mary, who sat at Jesus feet, and learned the one thing needful. And now though a seat is vacant and we see no more the smiling face nor hear the friendly greeting, yet the influence of her pure life remains and "being dead she yet speaketh." COM.

Mrs. J. B. Nicoll.

On Wednesday, July 24th, the friends of Mrs J. B. Nicoll, wife of Rev David Nicoll, were filled with grief by the sad news that she had been suddenly called to receive the reward of the faithful, to enter into the full fellowship of the glory of Christ.

As members of the W. M. S. of Red Oak, we wish to bear testimony to her gentle, unassuming and sweet Christian character. Although, by reason of ill health, she was not able to take an active part in our meetings, we were encouraged by her warm sympathy, and her beautiful smile was a benediction in itself.

We extend our sympathy especially to her husband and sister, who will feel the separation most keenly, and commend them to Him who has said: "I will not leave you comfortless." May we be admonished to be also ready, "for in such an hour as ye think not the Son of man cometh."

MRS. W. B. LAWRENCE,
MRS. O. J. GIBSON, } COM.

Mrs. Margaret Taylor.

Mrs. Margaret Taylor, a devoted charter member of the Women's Missionary Society of the Second United Presbyterian church of Wheeling, W. Va., suddenly fell asleep in Jesus, July 25, 1906, in the seventy-fifth year of her age.

"Blessed are the dead which die in the Lord."

MRS WILLIAM HARE,
MRS. J. L. SAWTELL, } COM.

Mrs. Martha J. Parr.

The Women's Missionary Society of Indianola, Iowa, desire to offer this tribute of love and respect to the memory of Mrs. Martha J. Parr.

Although the call came suddenly, Saturday evening, August 11th, 1906, it did not find her unprepared. Wherever there was sickness or trouble, there her heart went with great sympathy and she wanted to help. In many a home she was a ministering angel; a loving, devoted mother, a faithful friend, kind, unselfish neighbor, a true disciple of her Lord.

COM.

Mrs. Mary Donley.

A tribute of love and esteem from the Women's Missionary Society of the United Presbyterian church of Pigeon Creek, Pa., to the memory of Mrs. Mary Donley, who was called suddenly to her heavenly home on the morning of August 9, 1906.

Her life was a useful one being of a sympathetic disposition and ever ready to help in time of need. We as a society bear testimony to her devoted Christian life and abiding faith in her Saviour. Her death has been a loss to the church, this society and the community.

Her testimony will abide with us as a gracious and beautiful benediction. In her death God is admonishing us; "Be ye also ready for in such an hour as ye think not the Son of man cometh."

To her bereaved loved ones we extend our Christian sympathy, praying that the God of all comfort may sanctify to them and to us this sore bereavement.

MRS. M. J. WILSON,
MRS. SARAH GEDIKER,
MISS MARGARET BERRY, } COM.

Mrs. W. H. Galbraith.

We, the members of the Women's Missionary and Aid Societies of the United Presbyterian church of Greensburg, Pa., desire to record our high appreciation of the lovely character and real worth of Mrs. W. H. Galbraith, who after many long, weary months of weakness and suffering, passed peacefully away May 4, 1906.

When health permitted she was always faithful in her attendance upon the meetings. and evinced a deep interest in the work and a willingness to do her part. In kindness, gentleness, cheerfulness, charity and genuineness she was an example to us all. Since she was comparatively young in years, let us be admonished to work hard for "the night cometh."

We extend our sincere sympathy to the devoted husband, son and loved ones and commend them to the loving Saviour whose grace is sufficient to sustain and comfort. COM.